VOL. XX. NO. 4.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

APRIL, 1876.

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American Missionary

VOL. XX. APRIL, 1876. NO 4.

AMERICAN MISSIONARY ASSOCIATION.

REVIVALS AND INGATHERINGS.

We rejoice that we are permitted to report more revivals and ingatherings in our churches. These revivals, occurring in connection with our schools, have special value, for they qualify the young men and women to go forth as *Christian* as well as educated workers. It is our highest aim to send forth hosts of well-trained and spiritual laborers as teachers and preachers among the colored people of America and as missionaries to Africa. We welcome these revival mercies for the good they do to the souls saved, and also as the seal of the Head of the Church to the aims and work of the Association in the South.

OMITTING CHURCH COLLECTIONS.

The continued pressure of the times presents a strong temptation to church committees to drop the name of one or more benevolent causes from the list. It seems a small thing, and one less collection to a great missionary society can make but little difference! Now it is obvious:

1. That if all churches should do this, the society dropped must cease its work. But the plea is, "Our church is in debt and we are poor." We reply: If every church that is in debt and that feels itself poor should cease giving to any one benevolent society, that society would have to wind up at once, close it churches and schools, and leave its missionaries to starve; for the amount of money given by churches that are neither in debt nor think themselves poor, would scarcely suffice to bring the workers home from their fields of labor!

2. It is better to give a little steadily than wait for better times to give much. Churches well know, if they will consider, that their benevolent operations are supported by the *aggregation of small gifts.*

3. The value of the gift is in the motive that prompts it, and that is often tested by what it *costs* to give The good to the giver and its value in the sight of the Master are often measured thus. He sits over against the treasury still, beholding how the people cast in their offerings.

STUDENT-AID GIFTS.

Many of our friends are contributing funds to aid the students in the South. Some of these gifts are for particular students; others are to be assigned at the discretion of the Association. The latter is the better way; for the individual student may be taken sick, or die, or prove unworthy; while the teachers can always make judicious selection and appropriation—changing, if need be, the beneficiary.

The principal of one of our schools wrote us not long since that some of his best scholars would be compelled to leave school for lack of means. But by taking the small donations which had gathered in our hands, we were enabled to send him two hundred dollars with which to meet the emergency. The wise use of that sum was just the help to the many in the time of need.

If we are, in this way, entrusted with funds to aid students, we will encourage them to express their gratitude through the columns of the "Missionary," thus reaching the donors, and we hope, awakening an interest in the minds of other liberal friends.

SOUTHERN REGENERATION.

It is a hopeful sign that mind and pen in the South are busy with the great problems of its future destination. We print elsewhere, some extracts from two articles on this subject. The first is from the pen of Gen. T. M. Logan, of Richmond, Va., and is copied from *Harper's Monthly;* the other is by John C. Reed, Esq., of Georgia, and is taken from the *International Review*.

These are able papers, and are welcomed as indicating not only thought, but, in the main, right thought on a very important subject—important to the North as well as to the South, for the prosperity of one section is the prosperity of the other.

We wish, however, to make a few suggestions on the topics presented in these papers:

1. It must be noted that these writers do not announce that prosperity has actually returned to the South; they only portray the *tendencies* in that direction. There is a call for labor, and money bears a high rate of interest in the South, but capital does not flow thither. It fails to find as yet, to any great extent, profitable and safe investment. We say not this in unkindness. The South is still poor and needs the sympathy and help of the more favored North.

2. We fear the South—if these writers represent it correctly and we think they do—does not sufficiently appreciate the importance of the education of the blacks. These constitute one-third of the population of the old slave States, and their presence and influence for good or evil cannot be safely ignored. Their proper culture will make them an element of power in the New South; its neglect will render them a source of weakness and of danger.

3. We fear another thing—that the South does not fully understand the welcome that Northern skill and capital require. The South needs and asks for both, and proclaims its welcome. But brains and money are usually in possession of men who will demand recognition and social standing—who have opinions and who claim the right to express them—who, when they have families, will expect for them an entrance into the homes and hearts of those among whom they dwell.

A word to the wise on these topics is offered frankly. The sooner a full recognition of facts is reached, the better for all parties concerned.

FISK UNIVERSITY—DEDICATORY EXERCISES.

The Trustees of Fisk University have just issued a small edition of a neat pamphlet of sixty-four pages, giving an account of the services of Dedication of Jubilee Hall, together with reports of many of the addresses delivered on the occasion. There is prefixed a brief History of the Institution, and a description of Jubilee Hall and of the grounds. Taken altogether, the pamphlet presents a very full outline of Fisk University—its aims, history, and facilities for educational work. It is a sort of guide book to the history and objects of the institution, and to the noble building erected in Nashville by the Jubilee Singers.

TYPES IN THE HANDS OF THE FREEDMEN.

Emancipation gave free speech to the tongue of the colored man, and put the pen in his hand. Another boon it brings is the printing press. The "*Southern Workman*," published at Hampton, Va., is printed by the colored students of the Hampton Institute, and very creditable workmanship is shown upon it. The "*American Citizen*," of Lexington, Ky., is edited and printed, if we are not misinformed, by colored men, and both the brain-work and hand-work need not fear comparison with much that is done by the white race. The latest claimant of our attention is this line is the "*Emerson Institute Sentinel*," of Mobile, Ala., the work on which is done by the students of Emerson Institute.

We send our words of cheer to our colored friends. Go on in the good way. The tongue, the pen and the press are the levers for the uplifting of mankind. Learn to use them for your race.

CENTENNIAL EXPOSITION.

The American Missionary Association will avail itself of the opportunity offered at the Centennial Exhibition to present some evidences and illustrations of its work in the South. These will consist mainly of photographs of its buildings, catalogues of its institutions, and manuscript examination papers prepared in its schools, together with a map of the United States, showing the location of its churches and schools, as well as of the schools opened by its pupils.

We deem this presentation a fit thing to be done. Slavery and Emancipation are of great historical interest to this nation—and no less important are the efforts to prepare the Freedman for his place as a citizen, and for his usefulness as a Christian and a missionary.

The history of America for the closing century would be incomprehensible if slavery were left out of its pages; the history of the coming century will be unsatisfactory if the education of the ex-slaves is neglected.

CENTENNIAL MONUMENTS.

The Exhibition at Philadelphia, at the close of the first century of the Republic, will be something wonderful, both in the vast and costly buildings, in which, it will be held, and in the tokens of material growth and progress, which will be garnered within them. But that which is greatest in the century—*its moral success and results*—cannot be exhibited there. No skill of the artificer however cunning, can present to the eye the growth of slavery, the direct *product* of past centuries, or show the birth and growth of a sentiment which doomed it to ex-

tinction; no material symbols can set forth the moral forces which marshalled millions of men, and offered hundreds of thousands of lives to redeem the land from the sin and shame of slavery.

Yet there can be no time more fit, or auspicious, than this centennial year, for the exhibitions of those moral sentiments which have made us more just and strong as a nation. If to deliver the slave, to pardon the rebel, and to save the Republic is the *one* moral achievement, which stamps the century as sublime, then ought it not to be recognized as the crowning glory of our century's work? Some monument should be erected, which will hold it in remembrance and perpetuate its influence into coming ages. And that monument should be erected on the field, and amid the very people where the marvels it commemorates were wrought. But what monument could better express our work, or suggest its benign significance than foundations laid for enduring intelligence, virtue, and good will among the races which shared so highly the Republic's justice and mercy? The school house, the seminary, the college, the church, the home, are the embodied moral forces of the Republic.

Would that we could adequately exhibit these at Philadelphia! But their full significancy is comprehended only by the thoughtful, the wise, and the good. And our hope is, that, ere this centennial year closes, a large number of such men will see that it is made memorable by provisions for the education and culture of the *whole* people, and especially, of this poorest and neediest race. Where are the Willistons, the Cornells, the Vassars, the Durants, and the Sages, who will enter this field, all open and waiting, and possess it for good learning, good morals, and genuine religion? If the greatest moral act of *this* century is the deliverance of the slave, it hardly admits of a doubt that the highest moral act of the *next* will be his elevation as a man.

We are sure there are in our land, somewhere, the men who will see this sublime opportunity. And we ask them if they can do anything more honorable to themselves, or more befitting the close of the century, than the planting of churches and schools of learning, in that needy section, on the broadest basis of culture and religion: can there be anything more Christly, anything laid upon us more imperatively, than this undoing the work of oppression, and pouring upon the darkened eyes of the slave the light of our own learning and faith?

We should love to open an account of gifts, made in the spirit of this Centennial year, to elevate and save the masses of the poor and ignorant just out of bondage. We have laid foundations which we invite good men to broaden, and build upon. Shall we open the account? Who will head the shining roll?

FREEDMEN.

GEORGIA.

From Rev. C. W. Francis, Atlanta.

Revival in the Atlanta University.

You will rejoice to know that we are in the midst of a glorious work of grace in this Institution. It is four years, at least, since there has been any such general and deep religious interest as now seems to pervade all classes and to reach almost every heart. There has been, for some weeks, a growing seriousness, which manifested itself in the increased fidelity and prayerfulness of Christians, and found expression during the week of prayer, which was faithfully observed, and culminated in the meeting held on the day of prayer for colleges.

At the meeting on the last Sabbath evening in January, a very remarkable expression of feeling was manifested, and twenty-five persons arose and desired the prayers of others in their behalf; some in sentences of a few words only, and others in remarks taking two or three moments to utter, and each independent of the others, rising in his own seat. Special meetings have been held for a week past with a steady maintenance of interest, and a uniform attendance. Quite a number profess a hope in Christ, and give evidence that a change has taken place in their characters. Many others seem to be deeply interested in the salvation of their souls, and almost every day another is added to the number.

We rejoice in the work already accomplished, but rejoice with trembling, in view of all the obstacles in the way of a great and complete work, and of the mighty temptations ready to assail all these young people as soon as they pass from beneath our care. It is our continual prayer that they may be thoroughly converted, and attain to a deep and abiding consecration to Christ. We believe that eight or ten have already made this complete surrender and we hope for many more, to take their places in the ranks. The work has had one of its chief manifestations in the renewed consecration of Christians, and the importance of this cannot be overestimated, when the circumstances are understood. A large part of the students have a nominal connection with some church before coming here, and so far as they don't live a true Christian life, constitute a dead weight upon all Christian activity. We believe that a number of this class have been really converted, or led on to a permanent consecration to Christ's service.

Our great endeavor is to fill their souls with the truth, the essential, saving truth; and it has been a pleasant feature of our meetings that so many appropriate and precious passages of Scripture have been repeated in them, sometimes twenty or thirty of the strongest promises of the Gospels being given in succession, by a common impulse.

There is a great increase of mission interest, and the contributions at our monthly concerts this year are twice as large as ever before. We think some are ready to say "Here am I, send me." Pray for us that we may have wisdom and strength to reap this harvest and that the good cause may be greatly built up here.

CONFERENCE OF SOUTH-EASTERN GEORGIA.

This conference is composed of churches founded and fostered by the A. M. A. It embraces the churches at Savannah and Charleston together with the mission churches around Savannah. The planting of those mission churches was due in large measure to the labors of Rev. A. Rowe. His death last year was a great blow to them, but his successor, Rev. R. F. Markham is proving himself remarkably adapted to the place, and under his energetic labors and wise counsels, these churches are manifesting a fresh growth and fine promise of strength and stability.

The condition of the churches is given in the sketch below of the meeting of the conference.

Report of the Meeting of Conference.

From Rev. R. F. Markham.

The Southeastern Georgia Conference of Congregational Churches held an interesting meeting last week. There are seven churches connected with this Conference. All were represented except one. The reports from the churches were very encouraging. All are regularly supplied with preaching, and in a good spiritual state. Each church has had accessions by profession within the last few weeks.

The Midway Dorchester Church, Liberty county, where the Conference was held, is very prosperous. Rev. F. Snelson is pastor. This church, the survivor of the old Midway Congregational Church, was organized in its present form only about two years ago. They are building a church which will

cost over $2,000, sixty by fifty feet. We held service in the new church, though not yet finished. Nearly five hundred persons were present. We held Communion in connection with the meeting, and fifteen persons united with the Midway Church, most of them from the Sabbath-school. This church received sixty-two members during the year, has now one hundred and seventy-five members. There is a flourishing day school connected with this church of over one hundred scholars.

BELMONT CHURCH is having interesting meetings. Several persons have recently professed religion. The pastor, James Fleming, a licentiate, teaches a day-school of seventy-five scholars. Fifteen persons united with this church this year, and five now stand propounded for membership.

PILGRIM CHURCH, WOODVILLE, Since Rev. R. F. Markham came here in September, has built a house of worship, twenty-six by forty-six feet. This church was very small—only twelve members. They now worship in their new building. Bro. H. H. Sangstacke is their pastor, who was licensed in October; he teaches a day-school of ninety scholars in his church, has a flourishing Sabbath-school of seventy-five scholars, and a fine congregation, varying on Sabbath evenings from one hundred and fifty to three hundred. Fifteen persons recently united with the church, and twenty-two more now stand propounded for membership. God is with them.

The OGEECHEE CHURCH is growing, under the care of Rev. J. B. Cuthbert. Five have been added this year.

LOUISVILLE CHURCH is small; received two members.

The SAVANNAH CHURCH in the city worship in the Beach Institute Chapel. They have laid the foundation for a new chapel, but hard times made it necessary to stop the work. They are suffering for the want of their new building. The church is growing in numbers and spirituality. Two recently united with the church on profession, and several others are expected soon. The Sabbath-school is increasing every Sabbath; there is a very interesting Bible meeting held on Tuesday evenings, conducted by the pastor; much enthusiasm is manifested in this meeting.

The CHARLESTON CHURCH was not represented.

A new mission has just been started at EAST SAVANNAH, which it is hoped will soon grow into a church. Bro. John Stephens, a licentiate, who joined us from the African M. E. Church at our last Conference, is laboring there.

The Conference licensed five persons to preach. There were interesting discussions on Sabbath-schools, temperance and education. All agreed that it was the best Conference they had ever held. There is a great work to do here, but few men at the North realize its greatness and the many difficulties connected with it. There is great need of more means to carry it forward.

TENNESSEE.

Ingatherings at Fisk University.

From Mrs. A. K. Spence, Nashville.

One week ago last Sunday thirty-two of our dear young people united themselves with our church. There were several that had applied for admission, and did not join till they could hear from home.

O what a day it was! The Communion before was at the Dedication. What a change in six weeks! Then our hearts were bowed before God, pleading that this house might be filled with His presence. Now we are filled with a sense of the glory of the Lord and the power of His might. He has come till our eyes have seen the king in His beauty. We know now that God has accepted this house to put His name

here; his presence has overshadowed it. We prayed that He would come till His presence could be felt, and He has answered our prayers. Henceforth we want Fisk University to be a school where the Spirit of God will dwell, where young men and women will be stimulated to earnestness and consecration, where ministers and missionaries will be trained, and all its children shall be taught of God.

There have been a few conversions since the sweeping work of two weeks ago.

Revival Incidents.

From Miss Henrietta Matson, Nashville.

I wish I could photograph our prayer-meeting to-night for you, so that you could know just what was said, and the manner of saying it, and could look into the faces of these dear young people when they speak of the love of Jesus. Teachers—and to quite an extent—older Christian students, give place in many of our meetings, so that the young converts may have greater opportunities; then two and three will be on the floor at once, eager to speak, and often in prayers it is the same. A little boy, who has been converted in the primary school, made a most touching prayer; there were not many dry eyes in the room, when he ceased—"Dear Jesus, please to convert my parents, and grant before this month is out, that all of our family may be Christians, and O, send a great many people from America to Africa, and the islands, where they don't know anything about Jesus, to tell about Him to those poor people."

A young man said, he used to wonder when he saw Christians mourning over sinners, he thought if he was a Christian he should let that satisfy him, and enjoy it, but he had found religion to be the first good thing that he wanted to share with all the world. He said when he came here, he found Jubilee Hall a different place from what he had expected; he supposed they would have preaching on the Sabbath; probably would open the school with prayer; but he did not suppose they would pray all the time—all over the building they seemed to be praying—the young men's hall was full of prayer, they came to his room and troubled it with their prayers, till he asked the Lord to make the young men let him alone. Now he blessed God that they did not let him alone. When he began to seek the Lord, he prayed in two different closets and every corner of his room, but he never found God till he let go of his sins, then he fell into the arms of Jesus, and he caught him.

God is still converting sinners among us. Very many, about sixteen of the primary scholars, over in Howard chapel, have professed to come to the Saviour, and the work still goes on. Mr. Moore, one of our students, who has charge of the church there is preaching with great earnestness; other students go with him to help him. Many of the young men who have been converted have been engaged in barber shops where they worked on the Sabbath. This has always been a struggle, for in several instances it was giving up their only means of coming to school. A young man who resisted long before yielding, finally said that was the thing he could not give up, but he did at last trust God for employment, and found great peace. He went to his employer and told him he could not work on the Sabbath now, for he was a Christian, and so wonderfully did the Lord care for him that he was allowed to remain in the place, working only week days.

Mr. Finney's Autobiography is doing a great deal for us here, the young people devour it, as far as they have had a chance at it; many of them are reaching out after the divine fullness, and inquiring about the deep things of God.

ALABAMA.

Additions to the Church in Selma—Overflowing School—A Library Needed.

From a Teacher in Selma.

Only those who have been among the colored people can realize how great is the need of their being taught, or how much there is to encourage those engaged in the work of teaching them. Not from week to week do we see that they improve—the times of sowing and reaping are often widely separated—but there is a marked difference between their condition a few years ago and at the present time; and this difference is due almost entirely to the efforts of the preachers and teachers who have come among them.

There has been unusual religious interest this winter among those attending our church, and in January fifteen united with the church. The Sabbath-school is large, and the average attendance very good.

There are now in Burrell school two hundred and seventy-five pupils, and many are refused admittance because there is not room for them. There is no library to which the colored people can have access, excepting that belonging to the Sabbath-school; many of the people are interested in subjects not treated of in those books, and would be glad to read if they could get books, but are too poor to buy. Efforts have been made to raise money sufficient to provide a Reading Room. Some help has come from friends who are interested in the matter, and now the room, which is in the basement of the church, is nearly finished. There are some books on hand, but it will be necessary to have more, and also to buy furniture for the room. Most of the people have given all that they can afford to give; and if any in the North, who are interested in the education of the colored people, would help us in any way, we should be very grateful. It seems a necessity that there be some place where the young men can spend their evenings profitably, for they are exposed to great temptations, and the homes of most are not sufficiently attractive to keep them there. We hope that much good will be done by those now in our school, and that the ignorance and superstition, which prevail among many of the older people, will give place to knowledge and the true faith.

If people in the North who think it a waste of money to send teachers to work in the South, could see how greatly those are improved who come under their instruction, I think they would say, "Educate them as speedily and as thoroughly as possible." Many things are discouraging, very many disappointing; but these are more than balanced by those which are hopeful and encouraging. We remember the long years of bondage and degradation, the effects of which can plainly be seen now; and with faith in the people, and in the God who "hath made of one blood all nations of men," we believe that better days are coming for the colored people.

Revival Interest — Full School — Busy Days.

From Miss M. F. Wells, Athens.

The Holy Spirit is striving with the hearts of our students. Nearly all who have not found the Saviour are asking what they shall do to be saved. Four have come into the light to-day. What can we do but work and pray for these burdened ones.

Our school has been very full for the past two months, so that most of the day light is necessarily spent in the school-room. I have been trying to write an article for the "Missionary," but the church building, gardening, grading, repairing, together with this deep religious interest, so crowd every moment that there is no time to tell the

story to the world, nor even to you. We can only tell Jesus.

—•—

Later Information--Progress of the Revival.

From Rev. L. A. Roberts, Athens.

The pastor of the church, Rev. Mr. Roberts writes at a later date than Miss Wells, and gives the good news that the work is spreading.

Our meeting still goes on; we have had about thirty converts, and from thirty to sixty inquirers. We want to see the whole town converted. The work seems to stand still amongst the students, but outsiders are coming in two and three a night. We need help as we are weak. Pray for us that God will grant us His help.

LOUISIANA.

Glad Tidings, Conversions - The work Spreading.

From Rev Walter S. Alexander, New Orleans.

I have "glad tidings" to send you from Central Church. A work of grace is in progress, which promises to be of great interest and power. For several weeks the spirit of inquiry has manifested itself in the Congregation, in a deeper and more tender interest in the preaching of the word. Christians have been quickened. Some from whose hearts the Christian hope had well-nigh departed, have been recovered and are now rejoicing in a better hope and a higher consecration.

The conversions which have already occurred, ten in number, are of that clear and decided type, that admits of no doubt of their genuineness. I have never in my ministry seen deeper conviction of sin, or in the hour of conversion, a more intelligent trust in the Saviour. Souls have been convicted by the Divine Spirit, and in their alarm and distress have cried out with many tears and entreaties for mercy.

After days of prayer and earnest seeking these same souls have found peace in believing, and their hope is as decided as was their conviction. On last Sabbath morning, after the service, a young girl, the daughter of one of our officers, who had been seeking most earnestly for a week, came to me, and with smiles and tears said to me, "Oh, I am saved! I am saved," and she went from one to another of the congregation who lingered, and told them of her joy and gratitude, and her tears of gladness called forth tears of sympathy from many eyes.

The work is spreading. Some of our leading men are deeply interested and have given me their solemn pledge that they will seek until they find. It is God's work and we believe He will carry it on until our eyes behold blessed results.

On Wednesday night, after *Mardi Gras* festivities are over in the city, we shall resume special meetings. Thursday, March 2d, will be observed as a day of fasting and prayer, for the outpouring of God's Spirit upon the Congregation.

Our hearts are very grateful for what the Lord has done for us, and for the hope that "greater things than these shall we see."

Pray for us, pastor and people, that we may have grace to do the Lord's work.

Day of Fasting and Prayer.

Mr. Alexander, under a later date, gives the following interesting particulars:

Yesterday (March 3d), was observed by the Central Church as a day of fasting and prayer. The results were most precious. I gave the evening service the form of a covenant meeting. There were over one hundred present, and of this number, fifty, with brief well chosen words and deep emotion, renewed their covenant to be the Lord's. I have no words to tell you of the exceeding

preciousness of the meeting. We are rejoicing over twelve decided cases of conversion, an interesting number of inquirers, and a general quickening and reviving of the whole church. I know you will join with me in thanksgiving to God for what He has already done, and in earnest prayer that the good work may spread far and wide.

THE SOUTH.

METHODS AND PROSPECTS OF RECUPERATION.

We present below the salient points of some able articles, written by Southern men, on the great question of the recuperation of the South. Our limited space compels us to a very severe abridgement of these articles, but we have endeavored to maintain the connection and give what we deem the material points.

[*Abridged from Harpers' Monthly.*]

The Southern Industrial Prospect.

BY GEN. T. M. LOGAN, RICHMOND, VA.

It is now conceded as a fact, whatever the cause may have been, that heretofore the South failed to reap annually her due measure of the general progress and prosperity of the country; and it has become a matter of deep interest, therefore, to inquire whether under her new "social environment," the conditions are more favorable to her material development. We believe that they are; we believe that the South is now in a position to command her full share of progress and prosperity; and we believe that the industrial prospect is brighter to-day than ever before in her history. We expect to demonstrate the soundness of these hopeful views on the following grounds: because hereafter, in addition to other advantages (1,) her industries will become more diversified; (2) her people will become more industrious; and (3) her wealth will become more generally diffused. We will now consider these reasons *seriatim*.

I. *Diversified Industries.*—It has been most unfortunate for the material welfare of the South that she has been almost exclusively an agricultural country. Indeed, even in agriculture, by the adoption of a policy fatally wrong in practice, although strictly correct in theory, her people followed Adam Smith's great law to its logical extreme. They cultivated only those staple crops for which the soil was best adapted, and with the proceeds of their sales purchased from Northern farmers meat and bread for Southern laborers. Her development in consequence was dwarfed and one-sided, and hence her small annual increase in wealth and population as compared with the North. And yet this system of industry, confined exclusively to agriculture—whether unavoidable or not under the circumstances matters not now—was advocated as most advantageous for the South.

The tendency at the South since the war has been to change from the system of planting only staple crops to that of raising a variety of crops, and it has become an object to produce on the farm as far as practicable what will be needed for the farm At the same time, a strong disposition is shown in each community to encourage and develop local productions of every kind, and home manufactures begin to some extent to supply the home wants. Before the war the planter ordered directly from the North, through his commission merchant, all the clothing, shoes, and blankets which were needed for his laborers; but there is now a country store at every cross-road, by which the new wants of the freedmen are supplied, and at which his wages are spent. The clothing of the laborer is now, to a great extent at least, manufactured at Southern mills; and while formerly that part of the cost of labor represented by meat and bread was also in many districts paid directly to Northern producers or merchants, at present a large proportion is supplied by

Southern production, and this proportion will steadily increase hereafter.

II. *The Law of Labor.*—Wherever slavery exists, manual labor is regarded as degrading, and will be avoided by the people as much as practicable. Such was the case in the South. But this influence has been removed, while, on the other hand, commerce and manufactures, accompanying a greater diversity of industries, will now exert their well-known effect of making all labor more respectable; the people of the South under new influences, all tending to encourage and elevate labor, will naturally become more industrious, and with the next generation of whites the proportion of active producers to her population should be increased. Labor, however, must be elevated and honored if the South would have an industrious population, and she must have an industrious population if she expects to prosper.

Southern society was overthrown in consequence of the failure to develop its resources; but in rebuilding now the social fabric, this defect can and must be avoided. Bitter experiences have taught the Southern people their weakness; self-preservation now urges them to remove the cause. Stern facts have demonstrated that when, in addition to that moral power which, as the world concedes, the South exhibited in the war between the States, her sons shall insure her, by new habits of industry, a due portion also of physical power, then and then only will her development proceed on a sound basis; then and then only will her people become really a great people. Labor, then, should be the corner-stone of the new South. It is, indeed, the foundation on which the social fabric must rest, the law of labor being to society the first law of nature.

III. *More equal distribution of Wealth.*—The South furnished no exception to the rule that an unequal distribution of wealth is unfavorable to the material prosperity of a country. In the Northern States, where circumstances favored a diffusion of capital, the yearly increase of population and wealth steadily exceeded that in the Southern States, where circumstances favored a concentration of capital, so that when the irrepressible conflict came, the South was unable to sustain herself, although eminent courage, devotion, and zeal were exhibited by her people, and the highest order of military genius was developed to direct them.

As the wants of the agricultural population in the South were formerly supplied by wholesale through the cities, business in the country was extremely limited: but there being at present a general local demand for goods and merchandise, there exists a large class of prosperous and responsible country merchants, who now receive, from the wages of the freedman, a part of what was formerly the profits of the master; and all other classes who supply any wants of the laborers receive in like manner some benefit from their wages. This of course tends to promote a more equal distribution of wealth.

The most successful planters and farmers at present in the South are those who have been heretofore accustomed to labor, and the young men who, after the war, at once realized their condition and went to work in earnest. The farmers who had been used to work themselves have invariably prospered since the war, and are accumulating property, while the large land-owners, on the contrary, are becoming poorer every year, except those who happen to have youth, energy, and industry, and as these advantages fully account for their success, the exceptions only "prove the rule." It has become, in fact, a proverb in the South that the times are favoring the poor man.

We will next consider the new influences which are now promoting a more equal distribution of wealth as between

the sections. One of the principal sources of the more rapid accumulation of wealth heretofore by the North as compared with the South was the immense immigration, which yearly diffused new life, energy, and vigor through the Northern States. Like the waters of the Nile, this stream annually enriched the land over which it spread ; but there was an impassable barrier which prevented its flow southward. Free labor will always avoid competition with slave labor, and hence all this immigration, with its accompanying benefits, was diverted from the South. For obvious reasons the surplus capital of the money centres formerly avoided the South, and accordingly this stream, like that of immigration, flowed exclusively Westward.

The South being to-day in a condition in which, as compared with the North, labor and capital are in active demand, there will be a tendency of both to flow Southward until the equilibrium is re-established. It is an admitted fact that the demand for labor and capital at the South is greater than it is at the North, and the reasons are apparent. The staple products of the South command the markets of the world; and the increase of crops, even in the event of an inflow of labor and capital to the South, will not probably exceed the increase of general consumption. Hence there will be an active demand for both labor and capital for many years; and to this extent, after all, cotton is king.

The South, indeed, presents now unusual attractions to immigrants and to capitalists. With the advantages of a settled country, she offers many of the inducements of a new colony. Her lands represent a very large proportion of her capital, and they are still as cheap as those of new settlements, while at the same time she needs and can sustain manufacturing enterprises of various kinds.

It must be borne in mind that a few years develop small results from even radical changes in the economic conditions of society, and that currents of immigration and capital, in particular, can not be suddenly diverted from old into new channels. In the present case there are many retarding influences, particularly those resulting from the presence of the colored race in the South, and the views we have advanced in this article, therefore, can not yet be fairly tested by a reference to facts; but, while we do not hope to see at once the results expected, there should be some indications that the causes are at work to produce them.

It is well known, and has frequently been the subject of comment from observant visitors, that the greatest prosperity prevails in those districts of the South in which the small farm system prevails. Mr. Nordhoff, of the New York *Herald*, in his recent letters from the South, referred repeatedly to this fact, and we do not know that it has been questioned. What is the real explanation? It is not that farming on a small scale is profitable while planting on a large scale is necessarily unprofitable, nor is it that the small farmer has abandoned the old systen of large areas and poor tillage, and now gives greater care and attention to a smaller acreage. The explanation is, that the small farm system *accompanies and is an evidence of a different social and industrial condition* from that prevailing in other districts. Wherever you find small farms, you find a class of farmers who have been accustomed to work, and hence their prosperity and that of their communities. Owning fewer slaves formerly than the large planters, they worked themselves, and they raised their children to work, while at the same time the wealth of the community was more generally diffused. If this is the correct interpretation, it is apparent that this fact confirms much that we have said on this subject.

[From the International Review.]

THE OLD AND THE NEW SOUTH.

At the beginning of the second century of our national existence, attention is naturally directed to those questions, among others, which relate to the present and prospective condition of the Southern States. It will be our endeavor, in this paper, to present, honestly and fairly, the views, upon these questions, of those representative thinkers of the South who are, every day, abandoning the creed of the Confederates as to political, social, and industrial organization; manifestly shaping the convictions of their neighbors, and bringing the sections which they represent, into increasing harmony with the rest of the country. This new era of progress is marked by the rejection of some, and the preservation of other features of the old *régime*, as well as by a new development. To understand the opening career of the New South we must know what of the past is to be abandoned, and what is to be retained. This demands that we shall first understand the nature and character of the Old South, whose distinguishing feature was the institution of negro slavery. Mr. Stephens, then Vice-President of the Southern Confederacy, in an address to a large assembly in Savannah, in March, 1861, said of the new government, "Its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man; that slavery—subordination to the superior race—is his natural and normal condition."

The great economical interest of the South, is her agriculture; and in this industry, as well as among those who conduct it, a constant transition has been taking place during the ten years since emancipation. The change in the homes of landholders from the ease and comfort of *ante-bellum* days, is a marked one. The neat enclosures have fallen; the pleasant grounds and the flower gardens, once so trim and flourishing, are a waste; in short, all the old smiles and adornments are gone. Change at home is accompanied by still greater change without. The negroes—and they constitute the great bulk of the laboring population—tend to become a tenantry cultivating the land, in some instances, for a part of the produce, but oftener for a fixed sum of money. Many of these realize from their labors little more than enough to pay a moderate rent. Others work for wages, either in money or in some portion of the crop made by their labor. As the negroes are scarce and their labor so important, they have often, directly or indirectly, a voice in the area of land cultivated, the mode of cultivation, and the kind of crop raised. The result, in many places, is retrogression. The face of the country is much altered. Only a small part of the land, as compared with that tilled before the war, is under cultivation: the remainder becomes wild. Could the fallen Confederates return, they would not, in many places, recognize their old homes.

A new and better system is slowly developing, and can be plainly discerned among the rubbish of the old. A class of new planters, consisting mainly of men too young to have become fixed in the methods and habits of former days is springing up. They are few yet, but there is in many parts of the South, at least one who is by silent deeds teaching many watching idlers. They have remodeled their domestic economy, accommodating it to their smaller incomes and to the uncertainty of household help. They have discarded the outside kitchen, have substituted the cooking-stove for the old voracious fire-place, and have brought the well, with a pump in it, instead of the old windlass and bucket, under the roof of the dwelling, so that the household duties may be more easily despatched by their wives and children. And they have also remodeled their planting. They diversify their crops and

products, raising more grain, and introducing clover and new forage plants. Some abandon entirely the cultivation of the old slave crops, and raise supplies for the nearest towns. These planters of the New South till less land, and strive to improve it; they study the superiority and economy of machinery; they provide themselves with better cotton-gins, often using steam to work them; they use presses which require fewer hands than the old packing-screw; better plows are used; and harrows, reapers and mowers, which in many parts of the South were seldom known before the war, are now common.

It is not our object to give a false impression of the influence of the class of farmers last referred to. Their numbers are few, and their efforts are but the beginnings of the happy coming change. Their courage, power and numbers are manifestly on the increase; and, as there is no other progressive activity in agriculture, and they meet no opposition save the passive resistance of despondency and inaction, it is almost certain that they will lay deep and sure foundations for the needed renovation of the South. It is their belief that to make agriculture generally prosperous, and to school the people to habits of thrift and saving, are the first steps — and that manufactories and trades, and heterogeneous industries, will naturally follow.

They desire Northern settlers, who will add capital and force to agricultural pursuits, and infuse new impulse and energy among the planters. A few such have already come, and are beginning to prosper. It seems rational to expect a steady influx of these for many years, bringing capital and methods better suited to the needs of the new times, raising the value of landed property out of its impeding prostration, and strengthening the industrial force of the country.

The feelings of the two races toward each other, were, for a few years after the war, bitterly hostile. The whites had all their lives seen the negroes in slavery, and, from their infancy, they had heard their preachers defend slavery, not in the abstract, as their phrase was, but in the concrete. When the slaves were suddenly cut loose from mastership, and the wealth of the capitalist, the portion of the orphan, and the mite of the widow were swept away at once by emancipation, either directly, or as a necessary consequence, there was a great shock given to the whites. But when, three years afterwards, a new constituency was created, in which the slaves, just emancipated, outnumbered the whites in many counties, the storm of passion that burst forth can hardly be described The whites feared that the old relation was about to be inverted, and that they would be made slaves to the negroes. There was many a deed of violence, and many a poor negro paid by his life for a few offensive words.

This wonderful change has taken place. When the Southern States were "reconstructed," as it is termed, in 1868, a negro school-keeper or preacher, if known to be a Republican in polities—as he generally was — was hardly safe anywhere beyond the limits of a city. The negro schools were often broken up by mobs, and sometimes black congregations were attacked at night in their churches, and dispersed by armed whites in disguise. Now, the colored children troop securely to school, and the colored churches and their congregations are sternly protected by the law, everywhere. Seven years ago a colored person could hardly get justice, in even the plainest case, from a jury of the other race. Now, in all of the courts, he has the influence of white men to aid him, and rarely is an unjust verdict rendered. The two races are on better terms with each other. It is not needful that the negro shall legislate or hold office in order to protect himself. We are inclined to think that he can not do these things in a manner satisfactory to himself. He slowly rises, however, and his importance is felt more and more. His labor is a necessity. Learning to use it aright, he will surely win all that he deserves. The healthful sentiment prevails everywhere, at the North as at the South, and with the late slave also, that to force his growth is as unfortunate to him, as is misjudged parental assistance to grown-up children. The colored race in the South must be educated, by the struggle for self-support, into self-maintenance. This training, like the material recuperation of the South, will require time, with patience and hopefulness.

CHINESE IN AMERICA.

The work among the Chinese on our Western Coast goes steadily forward. There is a constant pressure for enlargement, as will be seen in the two brief items below :

Extract from Letter of Rev. W. C. Pond.

Our schools have held their own, through this hard winter, better than I expected. I look for an increased attendance now that the stormy season is drawing to a close. Yet we cannot do much more on our present scale of expenditure. I have just received an application for a school at San Buenaventura. I want to say "*yes*" to it. I feel certain that it would succeed.

From the "Pacific" of San Francisco.

The "Oroville Chinese Mission," auxiliary to the "California Chinese Mission," was organized last Sunday with James C. Gray, Esq., as President; Wm. Armstrong, Vice-President; and Rev. H. C. Walshe, as Secretary. The Secretary, with four of the active Christian ladies of Oroville, constitute the Executive Committee. Work was begun at once, and with an enthusiasm which promises the best results. The Chinese are very numerous in the vicinity of Oroville, and among them there must be some who not only need, but *want* and will receive the Saviour, now for the first time made known to them.

The accompanying letter from Dea. Simeon Hackley, Principal of our Central School in San Francisco, will introduce him to our readers. Bro. Pond says of him : "He gave himself to foreign missionary work when he gave himself to Christ, graduated at Hamilton and was prosecuting his studies at Union Theological Seminary, when his eyes failed, and he was compelled to turn aside to business. It is a great joy to him, after so many years, to find the Master giving him—in connection with his daily toil—the missionary work for which he has never ceased to long."

Rev. W. C. Pond,

Dear Brother: There is one feature of the Chinese New Year, which I cannot pass without notice in this report. On the first day of their new year, our Christian brethren, with many others, assembled in our Association Room, and spent several hours in religious exercises. Many of them have spoken of the delightful time they had, and how much they enjoyed the meeting. Some were present from other towns, and joined in praise and prayer to God. As last year they covenanted together to pray for a definite number who should become Christians, so they do this year. They ask God to give us a hundred as fruits of our labor for Him. Wong Sam urged each one to try to bring at least five to Christianity. As there are some eighty members of the Association, you can see that he asks large results.

May we not join our Chinese brethren, in earnest entreaty for their friends, that they may be saved? Sometimes the task of Christianizing this mighty people seems almost too much for our feeble faith, but there comes the thought, that our Captain is able to lead us on to victory. The battle is not ours but His. We only need to do our part; He will not fail to do His. He is cheering us so generously, I know not of a single worker who does not feel amply recompensed, and glad to be engaged in the glorious cause.

There is very much in our schools to give us joy, and there is an apparent promise of an abundant harvest. But our hearts ache for the multitudes who never hear of Jesus. As some of us walked through the thronged streets on their New Year, we could but notice how few of that great number were known to us, even by sight. And yet the conquest is going on and we have the promise of one who never fails. We thank God daily for his kindness in calling us to this work. Your fellow-worker,

Simeon Hackley.

INDIANS.

From Mrs. S. J. Spees—Red Lake, Minn.

The year has opened with prospects that encourage our faith. The second of January we received into our church three new members from among the native population. One is a full-blooded Indian, named William Johnson, a name given him when a child at the mission on Lake Superior. This is an interesting case of return to God, after long years of backsliding. Living away in the wilderness, sixty miles from any Christian influences, last spring God took from him two young children. This he felt, to use his own expression, was "God whipping him back to himself;" and there with his wife, in sadness and alone, they drew near to the hand that held the rod. His wife is a Catholic, and did not come with him into our church, although she seems to be sincere in trying to live a blameless life. When a child, she was a member of the mission school at Cass Lake, in Bro. Fisher's family; and Mrs. Fisher felt that she gave her heart to Jesus then, and she herself still thinks she did.

The other two who united with the church at that time, were a half-breed, Alexander Cheboillez and his Indian wife. He was baptized in infancy. His mother has been a Christian a great many years; still lives and is a member of our church. His wife had been baptized by a Roman Catholic priest, as she says "when she was foolish," and then he left her, with no instruction, to go on as much a heathen as ever. She says that last spring when the priest was here, he asked her if she prayed. She honestly answered him "no." He then asked her if she had been baptized; she told him "yes," at which he left her satisfied. But she has followed her husband into the truth, and is, we trust, a sincere Christian. She was baptized, and then presented their four children also for baptism. The parents were first married, then followed the baptism of the mother and then the children. It was a sweet, a blessed sight, to see those young parents, coming thus and publicly giving themselves and their children to Christ. Would to God we might see many such household baptisms among this people.

Our church now numbers twenty members—ten whites and ten Indians and half-breeds. Little Deer and his wife are doing well. The former incidently gave Mr. Spees a bit of his recent experience. Some young fellows came to his house prepared to gamble. He told them he did not wish them to gamble in his house. They said, "Why not, you used to gamble yourself." He said, "Yes, I used to, but I do not now, and I don't want any gambling in my house." They threatened to settle it if he should say any more, and then went out. He said, "My heart jumped up." Feeling that he must put it down, or burst into a passion, he went up his ladder, knelt down and prayed. He came down with the anger all gone, feeling calm and happy as though nothing had gone wrong. The young men troubled him no more.

There seems to be a growing spirit of inquiry among the Indians here; some are evidently in earnest, asking what they shall do to be saved; others are vaguely seeking for the true religion. All are willing to listen to the truth, and give thoughtful attention.

MISCELLANEOUS.

From "The Fellowship."

THE BANK OF HEAVEN.

"As I have a little overplus of funds at my command, rather than put it at interest here, I will deposit it in the bank of Heaven, where it may increase

fourfold to the honor and glory of God and the upbuilding of his cause."

So reads an abstract from a letter received at a mission room. It is from a widow of limited means who by careful saving is able to send a draft for upwards of three hundred dollars.

The philosophy embodied in these words is a heavenly philosophy. No such conception of economics ever originated in the brain of mortal. Get and keep are the dictums of human nature; Get and give the royal proclamation of the divine.

If our present life had no relations to the great world around us and to the greater world beyond us, then to get and spend on self, or keep for self would be right and commendable, and the earth's philosophy would be approved; but responsibility is not limited either to a single object or to time. Earth-life, however long drawn out, is but the infant stage of that unending career into which death is merely graduation. Is it any wonder then that the Gospel brands him *fool* who assiduously gathers wealth to spend for penurious gratification, or to feed the no less soul-destroying instincts of the miser? Are we not personally acquainted with those who all week long lay plans deep, work up schemes shrewd, and drive bargains sharp, and come to church on Sunday, lustily to sing, "Fly abroad thou mighty Gospel," but who are unwilling to give a single cent to make it fly?

These glaring cases of what ought to be a shameful inconsistency, are not so exceptional that we need to fear lest our remarks shall be too sweeping. Who of us by a close and honest self-inspection, in the presence of God's truth, would not stand self-condemned? Now this is all wrong. A true regard for self would suggest reform. Is it right to anchor ourselves with cables so strong that we shall be unable to break them when the storms of desolation rise, and ruin inevitable rushes in upon the place where we are held? Is it wise to invest our savings in banks whose dividends are worthless in a future life, into which all the powers of our nature are steadily pushing us, and from whose exactions for payment for "value received," it is absolutely impossible for us to escape?

The Bank of Heaven stands open, and the teller ready faithfully to check and carefully to enter every deposit we shall commit to his care. But let us be careful what we bring. Not everything that passes current in the world will here find honor. Pure thought encircled by prohibition of what God's law condemns; holy purposes that in their sweep include the building up of Christ's kingdom in the world as well as in one's own heart; kind words spoken to the struggling; deeds of charity lovingly performed for the needy; money given to send the Gospel where it has not come, and preach it where its joyful sound has not been heard—such is the currency that at this bank will be received, and so watchfully invested that the interest accruing in cumulative growth shall, added to the capital, await the coming of its possessors to the eternal home of glory. Reader, open your account with this bank if you have not yet done so—greatly increase the number and quality of your deposits if you have.

THE JUBILEE SINGERS.

Immense gathering of Sunday-school Children.

The Jubilee Singers, emancipated slaves of America, who visited Liverpool some time since, and whose vocal performances created at the time great interest, have returned, and are this and to-morrow evening to give two concerts at St. George's Hall, in aid of the Fisk University, U. S., which has been established for the purpose of educating emancipated slaves like themselves. In accordance with their usual practice in the towns which they visit, they offered to hold an evangelistic service for Sunday scholars, and the offer was gladly accepted by the Liverpool Sunday-School

Union, who undertook the necessary arrangements, and secured from the Victoria Hall committee the free use of that immense building. The admission to the body of the hall was confined to the school children and their teachers, the platform being occupied by the Jubilee Singers, the Victoria Hall choir, and a number of clergymen nnd gentlemen who have taken a part in the recent evangelistic movement.

The Victoria Hall was constructed to accommodate about 10,000 adults, so that the edifice being on this occasion almost full, there could not have been far short of 12,000 children present. The sight was a very impressive one, and the behavior of the children admirable. The proceedings were announced to commence at three o'clock, but before this the assembly, assisted by the Victoria Hall choir, sung several of Sankey's hymns. The proceedings proper were commenced by the whole audience singing Old Hundred, which was rendered with considerable effect.

After prayer by the Rev. Charles Garrett, the Chairman remarked that this was a meeting for the worship of God, and therefore he must ask those present to make no demonstration of approval whatever of the performance of the Jubilee Singers. They were all on one level waiting before God, and their one thought was to have Jesus magnified, and that every child and grown-up person might know something of Jesus. Mr. Matheson then expounded the 67th Psalm, and explained to the juvenile audience the cause of the visit of the Jubilee Singers to this country. The Jubilee Singers, standing in a semi-circle, followed by singing "The Lord's Prayer" to a monotonous kind of chant, and Professor Seward then briefly addressed the young ones. The singing of "In bright mansions" was followed by an address from Mr. Thomas, one of the minstrels. The Jubilee Singers, he said, had come to England for the purpose of giving concerts that they might make money to educate or raise the people that had been slaves in the United States —a race who had been down-trodden, never allowed to be taught to read or write, and who had been looked upon as so much cattle, liable to be bought and sold at any time; but they (the Jubilee Singers) were not altogether satisfied with giving concerts, and whenever they had a chance they always liked to get the children of the town together to sing to them those hymns which they sung in the dark days of slavery, when they had no other hope to cheer them. The Singers then gave another melody, and Mr. Rutling, one of their number, described in an interesting manner his slave life. "He rose from the dead," which was next sung, was unquestionably the most meritorious in composition and impressive effect of any of the minstrels' *repertoire*. At the request of Professor Seward, the children united in singing "Shall we gather at the river;" and after an excellent address by Mr. Lowden, another of the Singers, the service, which lasted a little over an hour, was brought to a termination by the reverend president of the University pronouncing the benediction. *Liverpool Mercury.*

POETRY.

A POUND, SIR!

The good ship lies fast at her mooring,
Keel, rudder, bows, stern, spars--complete—
And white waves with eager alluring
Spread ermine robes just at her feet;
A wind from the westward is spreading
To lift the broad sails—but, behold!
Some secret flaw is impeding
The launch of the vessel; and old,
Wise builders stand breathless with wonder,
And bodings, for never before
Was known this strange failure to sunder
The spurs of a ship from the shore!

Yet while the whole crew idly gazes
In helpless astonishment, lo!
A little lad suddenly raises
His voice, saying, "Captain, I know
I 'm smell, but then, when I 'm standing—
A pound, sir, I push, at the least!"
And running right down to the landing
Before the laughter had ceased,
The eager child presses his shoulder
Against the broad side of the ship,
When, presto! the slight bonds that held her
Give way! and the supple bows dip
Anon, with a free, graceful motion
The waters that woo her with song;
And now to the broad, boundless ocean
Her strength and her beauty belong!

For you see it was only "a pound, sir,"
That measured, just then, the ship's need;
And the brave little "wide awake" found, sir,
The right point of pressure!—indeed,
In our world just such helpers are wanted—
Such tiny feet ready and swift,
For often a child's faith undaunted
The gravest of burdens may lift!

—*Wide Awake.*

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the Missionary Concert.

[ORIGINAL.]

In the "Missionary" for Feb. last, we stated that the Rev. W. S. Alexander, "formerly a minister in Racine, Wis., and more recently a missionary of the American Board in Italy, which he left when the Board gave up its mission there, has gone to New Orleans as the pastor of the Central Congregational Church (colored) of that city." The letter below, as well as another which we publish elsewhere, shows that a divine blessing is attending his labors. This Sunday-school letter, however, is not confined to the account of the revival, but gives also an interesting sketch of an aged negro's experience.

NEW ORLEANS, LA., March, 1876.

DEAR CHILDREN—It was King Solomon who said: "As cold waters to a thirsty soul, so is good news from a far country." Now although New Orleans is only sixteen hundred miles from New York, and in our own country, I am sure the tidings I send you will be just as welcome as though they came from over the sea. Before I speak of my Sunday-school, and of what the dear Lord is graciously doing for us, let me tell you of an old man I met in Nashville, on my way to the South, who, although seventy-five years old, is still a mere child in knowledge. It was on the first Sabbath morning of the year that I met him in the field, where I was walking alone. After the salutation "good morning" had passed between us, he began to speak of his Christian life and hope. I was not long in forming my judgment that he was one of God's own people. The story of his conversion was very beautiful and touching, and I wish I could give it to you in his own words. He was for many years a slave. He spoke affectionately of his kind mistress, as a true follower of Jesus, but said that his master "stood next to Satan." His mistress often spoke to him of Jesus, and often prayed with him; but although he loved his kind friend, his heart was not touched by the Saviour's love till he reached the age of eighteen. Just what took place then I will let Andrew tell you.

"One day my master asked me to go with him into the cellar to move a barrel of beans I took hold of the barrel, but to save my life, could not stir it. My master says: 'Andrew, what is the matter?' I said, 'I don't know, masser, but I feel mighty queer.' He said: 'What! my strong man Andrew, not able to "tote" a barrel of beans, when you have been able before to tote both me and the beans together! You are sick, my good man, and I will tell the mistress.' He went up and said to the mistress, 'My strong man Andrew, who has been able to tote both me and the barrel of beans together, is not able to-day to tote the beans alone.' The mistress said, 'Andrew, what is the matter with you?' and I said, 'I dunno, missus, but I never felt so before.' She said to me, 'I hope, Andrew, you *will know* in a few hours, what is the matter with you.' She knew it was the Spirit in my heart. She prayed with me and guided me, and I found peace, and after that missus often asked me to come and pray with her."

From that day to this Andrew has held on his way. For many years he was an "exhorter" on the plantation, on the Sabbath. His burdens have been heavy, his path rough and thorny; but the hope which God gave him in answer to the prayers of a Christian mistress, has never left him. For years after he gained his liberty, he resisted all attempts of kind friends to teach him to read the Bible. He said, as he became a Christian without the Bible, as God spoke directly to his heart, he was afraid that education "would knock him out of the wisdom of God," but he had discovered his mistake, and is now

able to read for himself, and he is overjoyed to find so much that is new to him. I have space to tell you but one thing more of Andrew. He said: "Those who walk in wisdom's way, ought not to ridicule us who are ignorant, but pity, *pity*, PITY."

I wish, dear children, you could look into my Sabbath-school in the Central Church, and see for yourselves the bright, intelligent faces of the children, their eagerness to be instructed, their animation in song, their devotion in prayer. The adult Bible class have been committed to my care, and it is a rare privilege to teach them. It would do you good to hear them pray. One of them at the first Tuesday evening prayer meeting, after I came, prayed that "the new pastor might strike with the hammer of Jeremiah." Only last night he gave this counsel to the dear young people who have just given their hearts to God. "Young friends, take in a good supply of the Gospel ballast, for you will soon put out to sea, and you will meet with storms, so get a good supply of Gospel ballast, and the Saviour will trim your sails for a good voyage." Can any Doctor of Divinity beat that, dear children? Another member of my class, in praying for a brother, said, "O Lord, when Satan hunts for his soul, may he not be able to find him."

But the best of all is that God is working in our school by His blessed Spirit. One after another have given their hearts to God, until we have a goodly number of new believers, and our hope is strong that the work of grace has just begun. Last Sabbath morning a young girl of eighteen came to me, with streaming eyes, and said: "I am saved; I am saved!" Another said: "I have given my heart to God, and am so happy."

To-day we have waited before God in His house, for His blessing upon the unconverted. Will you not, dear children of the North, unite your prayers with us that God's Spirit may abide with us, until all the children of our Sabbath-school shall join their voices in the cry: "Hosanna; blessed is he that cometh in the name of the Lord; Hosanna in the highest."

FAMILY CIRCLE.

LAZY LILY'S STRANGE DREAM.

Once upon a time, a very long time ago, on the borders of a lovely forest, lived a poor widow with her only daughter. She was a very pretty, good, little girl, but she had one great fault: she was most terribly idle, and cared neither to go to school, nor to help her mother in her household work. This was the more unkind of Lily, as, since her father's death, her mother was obliged to work very hard to find bread for herself and child.

One bright Summer's day her mother was suddenly sent for to do some needlework. Before leaving she called Lily, and told her to do what she could to tidy the house, and make things nice and comfortable before her return. But Lily sat listlessly by the open door a long time after her mother left, gazing idly into the depths of the forest, and watching the pretty butterflies and birds that darted hither and thither through the waving trees. All at once she noticed a beautiful patch of yellow primroses by the side of the sparkling brook that ran through the wood.

'Ah!' thought Lily, 'any time will do for my work. Mother ought not to expect me to keep in-doors this fine Summer day."

So away she ran, and commenced picking primroses, and every wild flower she could find, until, quite wearied out, this disobedient child threw herself down to rest beneath the shade of a large oak tree, and there slept long and soundly. Suddenly lifting her head, Lily thought she heard a very strange noise, which seemed to come nearer and nearer, and,

springing to her feet, imagine her surprise and dismay on beholding all her neglected work advancing toward her!

First came the bundle of sticks, and the coal-scuttle, with an old newspaper fluttering between them; then the kettle, on three little legs, toddled after them; then the broom, pail, flannel duster, workbox, bustled along; and lastly, her own Sunday white stockings, that her mother had particularly requested her to mend very carefully, were now very quietly walking toward her, the holes in the toes showing to bad advantage in the bright sunlight. As soon as this extraordinary assemblage of forgotten duties came up to Lily, they set up most appalling noises, and shouts of triumph, till the frightened child was almost stunned by the noise and clatter.

'Light us quickly!' cried fagots and coals, tumbling over each other. 'Fill me from the spring!' sang the kettle, at the top of its voice. 'Mend us!' roared the stockings. 'Sweep, wash, scrub, and dust with us!' vociferated the broom, thundering down upon her with wild yells of delight. Not content with shouting, the broom began thumping Lily so soundly, that away she ran homeward, thinking the best thing she could do was to clear up the place as quickly as possible, unless she wanted the broom to break itself across her shoulders.

Lily, like a good many little boys and girls, could work very well if she pleased; and soon the fireplace was nicely swept, the fire lighted (all the household utensils having reached home,) and oddly enough, they none of them looked as though they had moved — indeed, it might all have been a dream, for all I know—the floor nicely cleaned, the porch carefully swept out, the supper laid neatly on the table; whilst the flowers that had occasioned her such trouble, arranged in an old vase, brightened up the humble tea-service wonderfully.

Having made everything neat and nice, Lily washed and dressed herself, and sat down to darn the old and neglected stockings. She was awake enough now, but her dream had taught her a lesson. — *Little Folks.*

SHE TOOK OUT THE "IF."

A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told :—

One day a poor leper came to Jesus, and worshiped Him saying, "Lord, if Thou wilt, Thou canst make me clean." And Jesus put forth his hand, and touched him saying, "I will; be thou clean." And immediately his leprosy was cleansed.

Well, this dear little girl, who was anxious, said, "I noticed that there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if,' and I knelt down and said, 'Lord Jesus, Thou canst, Thou wilt, make me clean; I give myself to Thee.'" — *Seeds of Truth.*

NEW YORK, March 2, 1876.

REV. GEO. WHIPPLE,
Sec'y A. M. A.

MY DEAR SIR—I take pleasure in reporting that in response to my solicition for aid in furnishing the Students' Rooms in Jubilee Hall of Fisk University, the following persons have contributed the sums set opposite their names.

J. B. Cornell,	$100 00
Platt K. Dickinson,	100 00
Henry F. Vail,	100 00
William E Dodge,	100 00
Gen'l. B. R. Cowan,	100 00
William E. Dodge, Jr.	100 00
Cyrus W. Field,	100 00
Clinton B. Fisk,	100 00
Mrs. Clinton B. Fisk,	100 00
Charles A Fisk,	100 00
Mary Fisk Park,	100 00
Clinton B. Fisk, Jr.	100 00
Isaac N. Swain,	100 00
J. Gilbert Chapman,	100 00
Joseph S. Spinney,	500 00
Henry T. Curtiss,	100 00

Joseph S. Stout,	100 00
John N. Ewell,	100 00
John T. Williams,	100 00
H. B. Claflin & Co.	100 00
C. K. Garrison,	100 00
W. B. Dinsmore,	100 00
Sam. M. Dodd,	100 00
L. P. Morton,	100 00
Edgar Ketchum,	100 00
Dwight Durkee,	100 00
Joseph Seligman,	500 00
May Seward,	50 00
J. M. Cornell,	50 00
John Elliott,	25 00
Mrs. Joseph Spinney,	5 00
Mrs Edward Shannon,	2 00
S. S. Rogers,	1 00
	$3,633.00

Others to whom application has been made have given me encouraging words, and I hope yet to report additional contributions.

Very truly yours,

MRS. CLINTON B. FISK.

RECEIPTS

FOR FEBRUARY, 1876.

MAINE, $89.25.

Augusta. John Dorr, *for Students aid, Talladega C.*	10 00
Bethel. Second Cong. Sab. Sch. $14., Francis Barker $2.	16 00
Blanchard. "A Friend"	5 00
East Machias. Cong. Ch.	20 00
Fryeburgh. Cong. Ch. and Soc.	7 00
Hallowell. Mrs. M. H. Flagg, *for Talladega C.*	20 00
Kennebunk. Narcisse S. Bourne.	5 00
Litchfield. Miss M. P.	1 00
Portland. E. Clark	5 00
Waterford. Mrs. C. D.	25
West Fairlee. Mrs. E. G. May, Box of C.	

NEW HAMPSHIRE, $730.02.

Amherst. L. and L. K. Melendy, *for Wilmington, N. C.*	300 00
Bedford. Presb. Ch., *for Wilmington, N. C.*	12 30
Bristol. Cong. Ch. and Soc.	2 29
Fitzwilliam. Cong. Ch. and Soc.	18 50
Gilmanton. Cong. Ch. and Soc.	3 00
Goffstown. Cong. Sab. Sch. *for S. S. Papers, Chattanooga, Tenn.*	3 25
Great Falls. First Cong. Ch. and Soc. (ad'l.)	15 00
Hancock. E. A. Wood and S. S. Class, *for Wilmington, N. C.*	1 25
Hanover. Cong. Ch. and Soc.	63 00
Hinsdale. Cong. Ch. and Soc.	12 50
Hollis. Miss Hattie M. Blood *for S. S. Papers, Wilmington, N. C.*	10 00
Keene. Second Cong. Ch.	150 00
Lyme. Cong. Ch. and Soc.	29 85
Meriden. Cong. Ch.	8 90
Nashua. Olive St. Sab. Sch. $15. *for S. S. Papers*, Ladies Circle $1. *for Wilmington, N. C.*	16 00
Pembroke. Cong. Ch. and Soc. $38.31, Mrs. M. W. Thompson $10.	48 31
Peterborough. Mrs. Ephraim Holt	5 00
Temple. Cong. Sab. Sch. $27.87, —— $3.	30 87

VERMONT, $476.09.

Bradford. Cong. Ch. and Soc. to const. WILLIAM H. NOURSE and SARGENT T. GEORGE, L. M's.	52 70
Chelsea. Cong. Ch. and Soc.	29 28
Chester Depot. J. L. Fisher	15 00
East Arlington. Cong. Sab. Sch.	3 00
Fayetteville. A. Birchard $2., W. A. S. $1., Others by A. Birchard $3.	6 00
Franklin. Cong. Ch.	15 00
Hinesburgh. J. D.	25
Island Pond. Cong. Ch. and Soc.	8 50
Newbury. Cong. Ch. and Soc. $45., P. W. Ladd $2.50.	47 50
North Cambridge. "A Friend"	1 25
North Springfield. Charles Haywood	25 00
Springfield. ESTATE of Mary Barrett (bal. legacy) by G. P. Hayward, Ex.	129 00
Vergennes. Cong. Ch. and Soc.	10 44
Waitsfield. Cong. Ch.	20 00
Waterbury. Cong. Ch. and Soc. $32. to const. REV. S. H. WHEELER, L. M., Heman Morse $3.	35 00
Wells River. Cong. Ch. and Soc.	40 75
West Brattleborough. Mrs F. Gaines.	5 00
Weston. Mrs. D. T.	50
Windsor. Cong. Ch. and Soc.	21 70
Winooski. Cong. Ch. and soc.	10 22

MASSACHUSETTS, $2,484.58.

Amherst. G. C. M.	1 00
Auburndale. Mrs. J. H. and Mrs. E. W. 60c. ea.	1 20
Ayer. Mrs. C. A. Spaulding *for a Teacher.*	50 00
Billerica. R. K. U.	60
Boston. Mrs. Nancy B. Curtis $200., Mt. Vernon Ch. (ad'l.) $25., Union Cong. Ch. and Soc. $14.46, E. P. Eayrs $10., "A Friend" $8., "Fred." $4.,	261 46
Bradford. S. C. Boyd, *for Students aid, Atlanta U.*	10 00
Bridgewater. Central Sq. Sab. Sch., *for Marion, Ala.*	10 00
Brocton. Porter Cong. Ch.	42 54
Chesterfield. Cong. Ch. and Soc.	6 25
Cummington. Mrs. Cynthia Stetson.	10 00
Danvers. First Cong. Ch. and Soc.	70 00
East Boston. Mrs. O. W. D.	60
East Cummington. Cong. Sab. Sch.	12 00
East Hampton. Miss L. A. F.	50
East Weymouth. Cong. Sab. Sch.	10 00
Florence. A. L. Williston ($25. of which *for Talladega*)	200 00
Framingham. —— $30. to const. MRS. ELIZABETH SANGER, L. M.	30 00
Gilbertville. Cong. Sab. Sch.	10 00
Granby. Three Sab. Sch. Classes *for Students aid, Atlanta U.*	50 00
Greenwich Village. Daniel Parker and A. E. Parker $5. ea.	10 00
Haverhill. John P. Case	10 00
Hinsdale. T. A. F.	50
Hopkinton. Cong. Sab. Sch.	25 50
Lee. Cong. Sab. Sch.	75 00
Medway. "A Friend," *for "Southern Workman,"*	1 00
New Bedford. North Cong. Sab. Sch.	10 00
Newburyport. P. H. Lunt	20 00
Newtonville. Sab. Sch., 100 copies "Winnowed Hymns" and freight, *for Raleigh, N. C.*	50
North Amherst. S. E. H.	
North Brookfield. First Cong. Ch. and Soc. to const. MRS. CHARLES M. RICH, L. M.	30 00
Norfolk. L. M. C.	1 00
Plymouth. Ch. and Soc. of the Pilgrimage.	36 46

Reading. Old South Cong. Sab. Sch..... 32 10
Sandwich. Mrs. Robert Tobey $5., Mrs. L. E. T. $1., "A Friend" 50c..... 6 50
South Deerfield. Mrs. M. C. T..... 1 00
Springfield. "Centennial" $500., Olivet Ch. $72.72, First Ch. $42.01,..... 614 73
Stockbridge. LEGACY of Mrs. Amelia Williams, by D. R. Williams..... 400 00
Stoughton. Mrs. B. E. Capen..... 1 50
Templeton. "A Friend"..... 1 00
Walpole. Orthodox Cong. Ch..... 23 20
Watertown. Mrs. E. B. E..... 60
Warwick. Rev. S. W. Clarke..... 6 00
Westborough. Cong. Ch. and Soc. $136., C. H. T. 50c..... 136 50
West Brookfield. Cong. Sab. Sch..... 20 00
Westhampton. Cong. Sab. Sch. $25., "A Friend" $3..... 28 00
Wilmington. J. Skilton..... 10 00
Worcester. Union Ch. $115., Geo. M. Rice $50., Old South Ch. $24.34..... 189 34
Wrentham. Miss Cynthia Hawes..... 10 00
——— "A Friend"..... 8 00

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Providence. Geo. W. Davison..... 15 00

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Ashford. L. H. Carpenter and W. D. Carpenter $2.50 ea.,..... 5 00
Black Rock. J. P. B..... 1 00
Bozrah. First Cong. Ch. $31.40, Miss H. Maples $5.,..... 36 40
Bridgeport. First Cong. Ch..... 69 39
Bristol. Cong. Ch..... 129 55
Deep River. "A Friend"..... 3 00
Durham Center. E. H. N. and A. P. C. 25c. ea. 50
East Woodstock. Cong. Ch..... 47 50
Greenville. Cong. Sab. Sch. and N. L. Bishop, *for Students aid, Atlanta U.*..... 50 00
Hanover. Mrs. Ruth W. Allen and Miss Ruth E. Allen, *for Normal School, Texas.* 100 00
Hartford. Hon. David Clark $100. *for students aid, Atlanta U.*—South Cong. Ch. $50., Mrs. L. P. Dexter $6., Talcott St. Cong. Ch. $3.,..... 159 00
Hebron. Dea. Jasper Porter..... 10 00
Higganum. Cong. Ch..... 19 00
Jewett City. Cong. Ch. and Soc. (of which $30. to const. EMMA J. BISHOP, L. M.)... 42 50
Meriden. Center Cong. Ch..... 36 00
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New Britain. Joseph Hannoe, *for Scholarship, Straight U.*..... 20 00
New Haven. Mrs. James P. Dickerman $100., B. P. $1..... 101 00
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North Lyme. Mrs. H. M..... 50
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Orange. Cong. Ch. (for the year 1875)..... 15 50
Plantsville. Cong. Ch..... 195 09
Simsbury. Cong. Soc..... 34 00
Stamford. First Ch. to const. T. DAVENPORT JR, L. M..... 86 00
Thomaston. Cong. Ch..... 31 79
West Hartland. Cong. Ch..... 7 00
Windsor Locks. Miss M. A. H..... 50
Woodbury. Mrs. C. P. Churchill..... 5 00
——— ——..... 100 00

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De Freestville. W. I..... 1 00
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Flushing. First Cong. Ch..... 33 76
Forestville. "Friends" *for a Theo. student, Talladega C.*..... 2 70
Gilberts Mills. A. H..... 1 00
Greenville. F. H. W..... 1 00
Guilford. Bennett Baker..... 25 00
Hagamans Mills. ESTATE of Mrs. Eleanor Hagaman by H. Mason and Francis M. Hagaman, Execs..... 445 86
Hamilton. Dea. John Foote $30.,—Second Cong. Ch. $21. *for Students aid, Talladega C.*..... 51 00
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Jamestown. Mrs. I. H. Clark..... 5 00
Keeseville. Mrs. M. A. Higby..... 5 00
Lockport. Cong. Sab. Sch..... 50 00
Mexico. Individuals by Dr. A. Smith..... 4 25
Moravia. Cong. Ch..... 14 62
Munnsville. Thomas Rockwell..... 5 00
Nassau. Smith Griffith..... 5 00
New Hamburgh. S. H. S..... 25
New York. CHAS. L. MEAD $30. to const. himself L. M., Miss J. A. V. A. 60c..... 30 60
Norfolk. Cong. Ch..... 5 15
Onondaga Valley. Wm. Sabine..... 20 00
Ovid. David W. Kinne..... 10 00
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Sparkill. Mrs. Rev. H. E. D..... 1 00
Springville. Mrs. L. F..... 50
Syracuse. Mrs. S. J. White..... 10 00
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Versailles. Rev. Wm. Hall..... 25 00
Walton. Chas. S. Fitch, *for Mendi M.*..... 5 00
Warsaw. Cong. Ch..... 31 19

NEW JERSEY, $62.

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Berea. Cong. Ch. $9.53, "J. S. S." $5.,.... 14 53
Brunswick. W. P. S..... 1 00
Cardington. W. C. Nichols $5., F. C. H. 50c. 5 50
Cleveland. Ladies Soc. Rev. Mr. Royce's Ch., $6. and 2 Bbls. of Bedding, *for Fisk U.* 6 00
Collamer. One and a half Bbl. of C. *for Selma, Ala.*.....
Elyria. Ladies, $5. *for Fisk U.*, Sab. Sch. Class by Mrs. Metcalf $5. *for Students aid, Fisk U.*..... 10 00
Hudson. Wm. Pettingill $10., D. Trowbridge $3.,..... 13 00
Madison. Box of C. and $3. *for Selma, Ala.* —Mrs. Jasper Brewster $2. *for a Student, Talladega C.*,..... 5 00
Martinsburg. "Three Sisters in the Cong. Ch."..... 7 00
Metamora. M. S..... 1 00
Montville. Miss M. J. S..... 25

Morgan. L. C. 1 00
Northwood. Rev. J. McC. 50
Oberlin. Second Cong. Ch. $39.71,—Second Cong. Sab. Sch. $10, *for Students aid, Fisk U.* 49 71
Sandusky. Ladies Benev. Soc., B. of C. *for Fisk U.* 5 00
Savannah. Wm. Bebout 15 00
Sheffield. N. Day 5 00
South Salem. Mrs. M. Scott and Daniel S. Pricer $2. ea., Mrs. M. M. M. $1., ... 50
Springfield. W. W. R. 10 00
Talmadge. Bbl. of C. *for Selma Ala.* 10 00
Troy. Cong. Ch. 50
Willoughby. Mrs. E. L. Rudd and Clara E Leonard 5 00
Wilmington. Mrs. N. S. 10 00
Yellow Springs. Gamaliel Garrison. .....

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Evanston. Cong. Sab. Sch. *for Students aid, Talladega C.* 39 00
Geneseo. Cong. Ch $137.72 and Sab. Sch. $38.28., —— $10. ..... 186 00
Huntley. Rev. D. Chapman 21 00
Jacksonville. Thomas W. Melendy, Malvina C. Melendy and H. L. Melendy $10. ea., to const. Rev. Charles Barton, L.M. 30 00
Lockport. Cong. Ch. (ad'l.) 2 25
Naperville. Mrs. L. C. and Others 1 00
Ottawa. Rev. F. Bascom 5 00
Payson. Cong. Ch., Miss P. A. Prince $25., Mrs. E. E. Harrington $5., ... 30 00
Quincy. First Union Cong. Ch. 50 00
Rockford. Mrs. John L. Page 10 00
St. Charles. Cong. Ch. M. C. Coll. 1 00
Shirland. Mrs. J. G. L. 1 00
Wheaton. Mrs. Lucinda M. Chapin 5 00
York Neck. Anna Reynolds 18 00

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Adrian. Rev. Geo. R. Merrill 2 00
Alpina. Woman's Miss. Aid Soc., *for Students aid, Atlanta U.* 25 00
Ann Arbor. Mrs. Dr. Palmer $5. *for Students aid, F. U.*—Box of Bedding, *for Fisk U.* 5 00
Armada. Lydia Jackman 5 00
Detroit. "75 Miama Av." $2.—Fort St. Presb. Ch. Ladies' Benev. Soc., Bbl. of Bedding; Second Cong. Ch., Bbl. of Bedding, *for Fisk U.* 2 00
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Galesburg. P. H. Whitford 50 00
Grand Rapids. E. M. Ball 20 00
Leland. Cong. Ch. by Rev. Geo. Thompson. 5 20
Portland. Mrs. J. A. W. and Mrs. S. P. 1 00
Saint Joseph. J. S. 1 00
Wheatland. Sab. Sch. 8 36

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Shopiere. Cong. Ch. 22 95
West Salem. Cong. Ch. 18 50

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Farmington. — 5 00
Georgetown. Cong. Ch. 3 20
Hampton. Mrs. M. P. B. 1 00
Mason City. First Cong. Ch. 10 25
Maquoketa. Miss'y. Soc. of Cong. Ch. 16 41
McGregor. Woman's Miss. Soc. 21 65
Monticello. Cong. Ch. 16 50
Muscatine. C. C. S. 25
Osage. Mrs. S. B. C. 60
Oskaloosa. Rev. and Mrs. Asa Turner *for a Student, Tougaloo U.* 20 00
Rockford. First Cong. Ch $4, Ladies Miss'y Soc. $2.12 ..... 6 12
Seneca. Rev. O. Littlefield. 6 92

MINNESOTA, $42.17.

Cottage Grove. Sab. Sch. 2 50
Duluth. Pilgrim Cong. Ch. 5 22
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Lakeland. Sab. Sch. 2 00
Minneapolis. Plymouth Ch. 22 45

KANSAS, $15.15.

Hill Spring. By Milton Hill 30
Valley Falls. First Cong. Ch. 14 85

NEBRASKA.

Milford. Rev. H. A. French 5 00

OREGON.

Forest Grove. Cong. Ch. 34 08

KENTUCKY.

Germantown. J. D. Gregg 1 20

TENNESSEE, $515.15.

Nashville. Fisk University 258 65
Memphis. LeMoyne School $181.50—Le Moyne Sch. $75., *for African M.* 256 50

NORTH CAROLINA, $248.98.

McLeansville. Pub. Sch. Fund $120.,—"A Friend" $5. *for the Debt*—Cong. Ch. $5., ... 130 00
Wilmington. Williston Sch. $80.98, Sales $38. ..... 118 98

SOUTH CAROLINA.

Charleston. Avery Institute $224.93, Sales $8.25, ... 233 18

GEORGIA, $334.75.

Atlanta. Atlanta University $149.50, Rent $8., ... 157 50
Savannah. Rent $100., Freedmen $77.25. ..... 177 25

ALABAMA, $1,177.95.

Calera. N. B. Dare, *for Talladega C.* 5 00
Long Island. Rev D. P. 25
Marion. First Cong. Ch. 4 70
Mobile. Emerson Inst. 167 00
Montgomery. Pub Sch. Fund $122.70—First Cong. Ch. $7.15, *for African M.* 129 85
Selma. Pub. Sch. Fund $485., Cong. Ch. $66.65, Individuals *for Mag.* $2.50 ..... 554 15
Shelby Iron Works. "Friends" $10., Geo. H. Curtis $5. *for Talladega* 15 00
Talladega. Talladega College $282., Prof. A. A. Safford and J. P. Richardson $10. ea., ... 302 00

MISSISSIPPI.

Tougaloo. Tougaloo University $677., Rent $80., ... 757 00

LOUISIANA.

New Orleans. Straight University 157 25

MISSOURI, $7.50.

Ironton. J. Markham 2 50
Kidder. S. C. Coult 5 00

INCOME FUND.

—— Avery Estate 697 86

DOMINION OF CANADA, $25.60.

Cherrywood. W. T. 1 00
Montreal. Rev. Henry Wilkes, D. D. 5 60
Toronto. John Thom 19 00

Total, $14,390.00

Total from Oct. 1st. to Feb. 29th $76,450.38

WM. E. WHITING,
Asst. Treas.